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THE
AFRICAN REPOSITORY.

Vol. XLI.] WASHINGTON, NOVEMBER, 1865. [No. 11.

EMIGRATION, AS AID TO EVANGELIZATION OF AFRICA.
REV. MR. CRUMMELL'S SERMON.

[CONCLUDED FROM OUR LAST NUMBER.]

III. And this leads me to consider the lesson which, evidently, springs from the train of remark I have set before you to-day. The lesson is that of duty and spiritual obligation to Africa, through us, her exiled sons returning to the bosom of our mother.

The day of preparation for our race is well nigh ended: the day of duty and responsibility on *our* part, to suffering, benighted Africa, is at hand. In much sorrow, pain, and deepest anguish, God has been preparing the race, in foreign lands, for a great work of grace on this continent. The hand of God is on the black man, in all the lands of his distant sojourn, for the good of Africa.

This continent is to be reclaimed for Christ. The faith of Jesus is to supersede all the abounding desolations of heathenism. And the church of Christ is to enter in, in His name, and to subdue, by the Spirit, its crowded population to His yoke, and to claim the whole continent for her Lord.

In this work the colored populations of America are largely to participate. They, whether living on the mainland, in the States, or residing as inhabitants of the Antilles, or sojourning in the Republics of the South, or dwelling in the Brazilian Empire, are to be active agents of God for the salvation of Africa. A remnant of all these peoples, thus widely scattered—for it is by “remnants,” “the called,” the “chosen,” the “elect,” that God works the marvels of His providence, as well as of His grace—a remnant of these peoples, prompted either by the immediate Spirit of God, or moved by collateral influences, are to be transplanted from their distant homes, amid this

heathen population, with domestic habits, civilized customs, and Christian institutions.*

A portion of them have already been brought into compliance with these manifest providential arrangements. By a most singular and favoring providence, thousands of American emigrants have crossed the wide ocean, and taken up their residence in this Republic. Here we are touching and influencing, in divers ways, thousands of heathen natives. *Our mission is evidently to organize the native labor all around us; to introduce regulating and controlling law among them; to gather their children into schools, in order to train their intellects: to make these people civilized and Christian people; to incorporate them into our Republic as citizens, and into the Church of God as brethren!*

Some little of this great work we have already done among our native tribes; but 14,000 Christians are but a handful of people among a half million of heathen. The work is too vast and weighty for the paucity of our numbers. Hence we have become painfully impressed with the necessity of large additions to our civilized, Christian population. We need more capable men and women in the land. It is not that we lack labor, for we have tens of thousands of natives, all through the country; and all that is needed to secure that labor, is skillful treaties, judicious alliances, just remuneration, and humane treatment, to supply any demand we can make upon kings and headmen in the interior. *Our need is that of civilized Christian black men to join us in the great work Providence has set before us as duty in this land.*

Hence the Legislature of Liberia, prompted by the late President Benson, in the year 1861, commissioned three citizens of this Republic† to invite emigration, on the part of our own brethren in the United States of America and in the West Indies. More recently the present chief magistrate of our Republic, Hon. D. B. Warner, issued a proclamation, inviting especially the colored population dwelling in the West India Islands to emigrate to this Republic. His proclamation accorded entirely with the desires of hundreds in those Islands, especially in the Island of Barbados; and at a very early day news reached this country of the determination of our Barbadian friends to come over and join us in our work. But great difficulties intervened; more than one delay occurred; by and by the friends of African colonization in the United States came to the rescue; a large appropriation of money was made by the "American Colonization Society," and the whole project of the emigration of these brethren was generously and graciously assumed by this Society. The difficulties being thus removed, information was communi-

* Men of African descent, from Jamaica, Antigua, Barbados, St. Thomas, Demerara, and from more than half of the States of America, are now laboring on the West Coast of Africa, as missionaries and teachers, at Pongas, Sierra Leone, in Liberia, at Cape Coast, at Lagos, and at the Cameroons. It is also worthy of notice that nigh 2,000 "emancipados" have returned during late years, from Brazil to Lagos.

† The commission appointed was Rev. Alex. Crummell, Rev. E. W. Blyden, and J. D. Johnson, Esq.

cated to this country that we might confidently look for an emigration this year from the Island of Barbados.

And they have come. They have come from a home of civilization and refinement, but where a close-crowded population, the painful remembrances of past servitude, and a yet existent spirit of caste, robbed them of many of the feelings of home, and long suggested to them ideas of voluntary exile. They have come, rejecting the offers of other and wealthier colonies, electing from choice and interest a heritage amid the negro race, in the land of their fathers. They have come, tired of an alien rule, wearied, as we were, with the position of strangers in their native land, to become citizens in a negro nationality and the creators of a free Republic amid despotic heathenism.

They have come with their hoes and their spades, with their scythes and their axes, to humble the forests of Africa, and to subdue the soil to the purposes of civilized culture. They have come "with their young and with their old, with their sons and with their daughters," come across the wide ocean, to set up their standards, and to make new homes in this Western Africa. They have come with their Bibles and Prayer-books, with their Christian creeds and their family altars, to reproduce the faith and the forms of Christianity, amid the idolatries of their father-land.*

Children of the Antilles! Sons of "Little England," beautiful Barbados! We welcome you to this, the land of your forefathers. We welcome you to this heritage of freedom and civil prerogative! We welcome you to a full participation with us in governmental rights and national responsibility! We welcome you to a common burden of duty and obligation in this infant state; yet we believe, to become, in our children, a nation that will excite the admiration of the world! We welcome you to all the obligations of the Church of God, placed in the midst of the heathen, and henceforth made responsible for their training and salvation!

You saw yourselves how warm and generous was the greeting of the Emigrant Agent who first met you on your arrival. And since then you have had the hand-grasp of brotherhood from our chief magistrate, the President, who hailed you from afar, and saluted you even before you left your former homes for this. In this salutation all people of standing and respectability in this community, all classes of our population join, and hail you, at once, as comrades and fellow-citizens.

You see with your own eyes the unpretending condition of our Republic. We are no ancient State, no advanced and aged government, with a burdened treasury and overflowing coffers. Our Government is the latest born of time, and we stand to-day, the least among the nations. Liberia is a young country, laying, as I dare to affirm, good foundations, but with much pain, great trials, consuming anxieties, and with the price of great tribulation, and much mortality.

* Not the least interesting fact observed by the Monrovia clergy was the universality of Bibles, Prayer-books, and Eucharistic works, among the Barbadian emigrants.

You will not look therefore for that large governmental patronage which ancient kingdoms and wealthy republics are able to give new emigrants to their shores or colonies.

But, unofficial as I am, in all my relations, I feel that I may venture the declaration, that all that skill, and fore-cast, and perseverance, and brotherly regard, and the prompted sympathies of Christian love *can* do, to make your way, in this new, rough land, easy and comfortable and satisfactory, will be done by the authorities to whom you have already paid your respects, and who are interested in your welfare.

Already you have been assured of the allotments which are to become your family possessions for all the future of yourselves and children. On those rich and fertile lands you will soon erect your habitations and commence your toil. There you will work your farms, and commence those laborious preparations which, with but half of the spent labor of your past lives, if it be systematic and persistent, will soon lay the foundations of broad and solid wealth. But, brethren, vital and important as are these family and economical interests, they are but subsidiary to that one great, master interest and cause, which lies at the base of all this emigration, both yours and ours, to this our father-land, viz. : The evangelization of *this* section of the continent.

We have been sent hither in God's providence, civilizers and evangelizers of these our heathen kinsmen around us. We are placed here, without doubt, the pioneers of the Christian Church, in all this special region. For this we all have been trained and schooled in the lands, respectively, of our trial and suffering; we in the United States; you in Barbados; in the one blessed Church "in whose bowels we were all bred, at whose breast we received nourishment" from our youth to manhood. We all, with our families, are the agents and ministers of this Church, in this land, for the propagation of the faith.

Other work indeed, we have here; but it is only collateral to this. Trade, agriculture, commerce, art, letters, government, are other great features of our mission here, and ruinous will it be for us to despise or to neglect them; but they are only auxiliary to that one great, master service, which God has imposed upon us and you, viz. : to glorify God's name, and to plant His Church amid this heathen population!

You are going out from this spot, in a day or two, to the uncleared lands, on the border line between our civilized communities and the heathen. Carry with you there all the elements of the faith, all the marks of your Church in their fullness and integrity. Lift high in your families and communities, the standard of the cross. Suffer not, by even one jot or one tittle, the least diminution in your townships of your Christian principles and your Christian habits. Erect at once the family altar; and let the incense of prayer and praise ascend, morning and evening, from your assembled households.

Be tender and pitiful and earnest to the heathen around you, for their

souls' sakes, and for Christ; but resist, steadfastly, especially for your children's sake, their vicious habits, and their corrupting influences.*

Cling to all the simple teachings of your catechism, especially to that one, strong, forceful precept, "to do your duty in that state of life unto which it shall please God to call you." Hold on, with tenacity, to all the doctrines and the truths contained in that "form of sound words," by which you have been trained, and taught to worship. Above all, make the Word of God "the man of your counsel;" keep open Bibles in your houses; and not only read them yourselves, but teach your children, and your heathen servants, should they have any, to read them daily, for guidance in *all* things, as well secular as divine.

Go forth then, Christian pilgrims, with all the deep resolve of serious men, and in the fear of God. Let the sentiments and motives which come from heaven prompt you in all your actions. Ye have done right well in coming up here to Holy Communion this morning; in offering your "first fruits" on "coming into the land which the Lord your God has given you." Abide in the spirit of this beginning. Remember, I beseech you, the warnings and the monitions of the second Lesson for this evening.† Carry them with you to your new homes in the wilderness. Preserve the spirit of them in your hearts and households; and then God will be with you. He will help you, and your children, and the generations which may succeed you. And so a blessing shall go out from you through all the land; and as your settlements spread out into the interior, every town, every family, shall become the centre of a wide circumference of godly influence. Yea, every footfall, as your population advances, shall tell powerfully for Christ. And thus the widening circles of Christian influence, from us, and from all the other centres of gospel truth on this coast, shall, in early centuries, embrace this entire heathen population, until the whole continent is reclaimed, and rises up regenerated, to sing the praises of the Lamb!

And even thus will it be. Yes! land of our forefathers; land of woe and agony; land of pains and suffering and anguish! Thy exiled children think of thee! Their hearts, filled with sympathy and desire, run toward thee! Already have they come to thy shores; already hast thou heard the voice of some of thy returned children, along the mountain sides, and in thy valleys! preaching the glad tidings! But this is only a dim forecasting of that large stream of blessedness, which thy children in distant lands are preparing for thee! For the day is at hand! The sons of Africa will soon arise, and come in crowds, priests and catechists and teachers, to thy shores; their feet beautiful—"bringing good tidings," "publishing salvation." Soon they will spread themselves abroad through all thy quarters. Schools and churches, and Christian colleges will spring up throughout thy borders. The Spirit of the Lord God, according to His promise, will be poured out upon millions of

* See Lev. xvii. 3, Jer. x. 2—8.

† I Cor. x. 5.

thy sons. "Christ shall see of the travail of his soul and shall be satisfied." The Lord God shall hasten the number of His elect; and the tide of salvation, sweeping along, in one broad, mighty current, shall bear along the mighty masses of thy people to salvation and to glory; and then "Ethiopia," from the Mediterranean to the Cape, from the Atlantic Ocean to the Indian, "shall soon stretch forth her hands unto God."

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THE SONG OF THE LIBERIANS.

TUNE—*Marseilles Hymn.*

BY REV. P. ROBINSON.

Wake, brothers, wake! The morn advances,
 Bright as the flash of beauty's eye,
 O'er Afric's hills and valleys glances,
 And gilds her mountain summits high;
 The darkness which, for circling ages,
 Has doomed her to a night of woe,
 And caused her blood and tears to flow,
 Like the swollen torrent when it rages,
 Pierced by the friendly ray,
 Is rolling fast away;
 Wake, brothers, wake! There comes, there comes
 A bright, unclouded day!

Freedom's broad standard now is waving,
 And summoning a glorious band,
 Who, every toil and peril braving,
 Nobly resolve to bless a land
 Green as the memories that we cherish
 Of sportive childhood's happiest hours;
 And should all human arts and powers
 Combine against us, we will perish,
 Or drive our foes away,
 That would our progress stay;
 Wake, brothers, wake! There comes, there comes
 A bright, unclouded day!

What heartless despot dare invade us,
 To crush us in our father-land?
 We hold our rights from Him who made us,
 And our defense is His right hand;
 On Him our every care reposing,

Although the world should rise in arms,
 And threaten us with dire alarms,
 Yet with their hosts in battle closing,
 Through them we'll force our way,
 Or sleep in kindred clay:
 Wake, brothers, wake! There comes, there comes
 A bright and cloudless day!

ASHMUN'S great spirit hovers o'er us,
 And smiles to see our banner wave;
 He points us to the field before us,
 Where sleep in death the nobly brave;
 He bids us keep unstained forever
 The verdant laurels that we won
 When the last hostile, random gun
 Announced the foe's last weak endeavor:
 How, like the light sea spray,
 We scattered them away!
 Wake, brothers, wake! There comes, there comes
 A bright and cloudless day!

Hark! Hear the myriads that implore us
 To spread the banner of the free,
 That now is proudly floating o'er us,
 From Atlas' waves to India's sea!
 Wake! Give them freedom; give them knowledge;
 Give them the boon of light divine
 From every fount of truth to shine,
 Be it the pulpit, school, or college!
 Far as the free winds stray,
 Let light and love find way;
 Wake, brothers, wake! There comes, there comes
 A bright, unclouded day!

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From the Episcopal Recorder.

GOVERNOR JEHUDI ASHMUN.

On the 19th June, 1821, Mr. Jehudi Ashmun and wife sailed from Baltimore in company with fifteen Recaptured Africans and thirty-five colonists. He arrived in August at the new settlement, which he describes as consisting of small frame houses, about twenty by twenty-seven feet in dimensions, regularly disposed in streets, and a store house. He assumed direction of affairs at once, as Dr. Ayres was absent, having been called away.

On Thursday, 12th September, Mr. Ashmun writes in his journal as follows: "Rain falls in floods. The sick are all better, except

Mrs. A. She is speechless and almost without her reason. There is no rational hope of her recovery. All remedies which her husband dares to venture, have been tried in vain. He now, with a burdened heart, resigns her to God, and scarcely able to support himself, painfully watches over what he considers to be the last hours of her mortal existence. When last possessed of the power of reflection, she declared herself happy in her God, and to possess not a wish which was not absorbed in His holy will. The reading of the Scriptures seemed principally to revive her faith in the precious Redeemer. She seemed to have intercourse with God in prayer. Her husband may follow her in a few days, or weeks at most. He here ventures to record it, as the first wish of his heart, that the will of the Lord may be done." This prognostication in regard to himself was not fulfilled, but Mrs. Ashmun did not recover. She departed this life in September.

The weakness and pain of which her husband complained in his journal, as above, were the precursors of his acclimating illness, but he was enabled to throw off the disease and recover. Hardly had he regained his strength, before indeed he was physically fit for any exertion, he was called to carry the colony through a peril greater than any that had yet befallen it. The town of Monrovia was marked by the natives for destruction, and the month of December fixed for an attack upon it. The natives gathered to the number of fifteen hundred at one time for the assault, while the Agent had but about thirty able-bodied men to resist them. These he disposed behind palisades, and furnished with arms, among them an old cannonade of small calibre, in such a manner as to make a most vigorous defence, and to beat back the savage assailants with severe slaughter. The natives came on, huddled together in one mob, shouting and gesticulating, but as soon as they appeared they were greeted with a volley of musketry and a salute from the cannon which tore into the mass of animation, the balls actually expending their force in the flesh of the foe. So effectual and so deadly was the defence, that the enemy retired to the cover of the woods, and the night following the assault, withdrew, carrying their dead and wounded with them.

The next year (1823) Dr. Ayres resigned his connection with the Society. Mr. Ashmun, a young man but twenty-nine years of age at that time, remained and conducted the affairs of the growing colony with prudence and success. In 1825 he records the existence of a marked religious activity among the people. "About thirty of our colonists," he says, "of all the ages and characters indiscriminately, have, as the fruits of this work, publicly professed their faith in the Redeemer. They have thus far walked as the truly regenerate children of God." The following year the Agent was compelled to return to the United States, worn out with incessant anxiety and toil. He devolved the whole control of the colony upon the Rev. Lot Cary, a colored Baptist preacher, who had formerly been a slave in Richmond.

Rev. Mr. Cary was a remarkable man, and had greatly assisted Mr. Ashmun in conducting the affairs of the colony and maintaining a spirit of subordination and order among the colonists. Mr. Ashmun returned again to Africa. He left the community again on March 26th, 1828, and reached this country on the 10th of August, only to die a fortnight later. He was buried at New Haven, leaving a monument to his memory, in the established character of the Liberian settlement, and in the influence he secured for it over the surrounding native tribes. He was succeeded by Mr. Cary, as Agent, but on the 8th November, 1828, he was killed by an explosion of powder in a laboratory, where he was preparing for defence against a threatened attack upon Monrovia by the natives. At this time the colonists numbered twelve hundred, and they were so well secured and established as to give promise of continued advancement towards independence. This they declared, with the full consent of the Colonization Society, in 1847.

In 1833 the Maryland branch of the Colonization Society determined to open a new and independent colony, and obtained from the State Legislature an appropriation of \$20,000 for that object. They purchased a tract of land adjoining Liberia, and stretching along the coast in a South-Eastern direction, one hundred and fifty miles to Taboo. They located the headquarters at Cape Palmas, and laid out the town of Harper, sending Dr. James Hall with their first emigrants, as Governor. This colony early assumed to an independent republic, but in 1857, by vote of its citizens, it became incorporated with Liberia.

Colored men of remarkable force of character had already been disclosed by the operations of colonization. The Rev. Daniel Coker, a colored Methodist preacher, had succeeded Dr. Crozer in the charge of the colony, after its disastrous experience at Sherbro. He kept the emigrants together, moved them to a better location at Yonie, sustained their fast failing courage, and all alone, without a white agent or councillor, maintained the work until new emigrants and assistance could be sent from home. Again, the Rev. Lot Cary, a man who had redeemed himself and family from slavery, at a critical period, when the colony at Cape Mesurado had been enfeebled by disease, reduced by misfortune and discouraged by war, by his manly action and force of character, prevented the abandonment of the new settlement.

D. O. K., Jr.

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TRIP TO NUMBAWOLA'S TOWN.

Rev. J. M. Rice, accompanied by a colleague of the Muhlenberg Mission, on the St. Paul's river, made a tour inland from their station, which he thus describes :

According to previous arrangement, Brother Kistler and I took an early start on the morning of December 20, for the express pur-

pose of visiting Numbawola's town, about eight miles up the St. Paul's river. The first object of interest, and I may say cause of fear, was crossing the river opposite the Mission in a small canoe, laden with five grown persons. The river was "*Sassa*"—a word used by the natives, and in this connection denotes rapid, and therefore dangerous. With care and steady pulling we reached the opposite shore in safety. Relieved of fear, I travelled very lightly "*terra firma*," and, with a quick pace, I soon reached Georgear's town, a mile distant from my place of landing.

This was the first country town I ever saw. Its location was on a considerable elevation. It contains about eighteen houses or huts, and is surrounded partly with a strong barricade from ten to fifteen feet in height, showing us that among the heathen there are wars. The head man of the town was a man of considerable worth. He seemed to be a sensible man, of right good judgment, and with him a person could reason. He had become more Americanized than any other head man or chief I have yet seen. He was anxious to buy any furniture we had. He wanted some of our chairs, begged us to sell him the clock, and thought we must let him have some of our carpet, with which he was very much delighted. But I am sorry to say we had none of these things to spare, and he was compelled to go off without either. He was a constant friend of the Mission, and there are some children here from his town. But about two months ago, after an illness of a month, the sad intelligence of his death was brought us. His request to be buried according to the American custom of sepulcher was obeyed. His shroud was white muslin, and his interment was attended with the ceremonies of the Christian religion.

With our interpreter and carriers we quickly reach Toius, about a mile distant from the first. We did not tarry long here—spoke a few words with the chief, a very clever man, and were off. After a journey of two hours through a "*narrow and tortuous path*," we reached the place of our destination about nine o'clock a. m. We were escorted to the king's palace—a round building or hut—outside of which he was seated on a large stone, placed upon three or four stakes driven in the ground—holding in his hand a gun and a sword. After shaking hands with him he did not seem to pay as much attention, yet he treated us with respect, was communicative, &c.

Time is passing rapidly, and we must soon enter into the good graces of the king, which we do by presenting him with two heads of tobacco. He bows his head in thankfulness for the "*dash*," and soon disappears, but not to remain long. He returns with a basin containing honey. The king, as is the custom, took the first and handed us the dish. We feasted on "*wild honey*," but it neither filled us nor satisfied our appetites. A dish of rice was brought, but feeling grateful for the kindness displayed, we preferred not to eat it, having our own rations along. We feel like

eating, and at once open our eatables—neither cassada, nor rice, neither edoes, nor sweet potatoes, but our own wheat-bread, pie, and some “old ham.” Curiosity, before great, was much increased at the sight of the white man eating. How thickly did they cluster around us, and with what curiosity did they scrutinize every piece put into our mouths! They desired to taste the pie. Some of it was given to them in one of their spoons, and they tasted it as carefully as if it were the most virulent poison. A short time after we had finished our dinner, they brought us some “red cherries”—a fruit very plentiful and of excellent quality. I am inclined to think that they are much superior to our red cherries at home. Besides their superiority, they bear two or three times a year. They grow on trees about as large as our peach tree. The fruit hangs in clusters around the body and lower limbs of the tree.

Now, the object of our visit is presented to the king by Mr. Kistler. After a short time of meditation he promised to send us two boys and two girls, and besides that, when his brother should return, perhaps they could send us six or eight children. Our business finished, we began to make preparations for our departure. But now we witness a scene very seldom occurring any where else except in the wilds of Africa. This one came with his spoons to trade; that one with eggs, this, that, and the other thing; this one begging a dash; that one craving a single leaf of tobacco. If we should have satisfied the desires of all, our tobacco would have very speedily disappeared. The inhabitants, for the most part, live at ease. Children are brought up in idleness and in ignorance. I cannot say that they are given to luxury, for their principal articles of food are rice and cassada. The latter is a root, growing from twelve to fifteen inches in length. The American, as well as the native African, make a bread of it. It is also roasted, boiled, and eaten like Irish potatoes. A great deal of “dumboy” is made of it. From whence the name I am not able to say. When prepared for the table it is of a glutinous nature, and so adhesive that it would be folly for one to attempt to eat it without liquid of some kind to aid in swallowing it.

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SUCCESS OF JESSE SHARP.

A highly esteemed friend of Africa, resident in New York, gives the subjoined additional account of the success of Jesse Sharp of Liberia, referred to in the September “Repository:”

“His mill and machinery were advanced to him the year before last by Rev. J. B. Pinney and William E. Dodge, Esq., costing about two thousand dollars; all of which he repaid in full last year; and this year he has now about two thousand dollars in money here for the purchase of such goods as he wants, besides what he may have in Liberia, including about twenty thousand pounds of sugar and eight or ten thousand gallons of molasses yet undisposed of.”

From the Lutheran Observer.

TOUR TO GAZEONS.

Being desirous to obtain some children for the mission, and also some rice and palm-oil, I started for Gazeon's town on Tuesday morning, April 4th, 1865. On which, to be conveyed there, I had no fine car to step into, no steamboat, stage-coach, nor carriage, as such things do not abound here, but a small St. Vincent Jack (he came from the Island of St. Vincent) carried me there. He has a great aversion to crossing streams of water, and had, therefore, to be literally dragged into the river, which we crossed at Millsburg. We travelled on the Carysburg road, running East from Millsburg, about seven miles, in the mean-time we passed the fine, large Receptacle erected some years ago. This building is a substantial, commodious frame, weather-boarded house, is three stories high, divided into large rooms, on each side of spacious halls running through the centre on every floor. It cost five or six thousand dollars. These buildings, of which there are quite a number in Liberia, are designed as places where emigrants may acclimate. I was told six hundred acres of land were connected with it. The fine bridges put up some years ago, on the Carysburg road, have nearly all gone down, and the Government does not at present feel able to rebuild them, otherwise the road would be fine.

After leaving the Carysburg road we travelled South-east, passed Querlebeh-Devee's town about 10 o'clock, a. m. Here I sold some brass kettles to king John Wilson, brother of king Zodoque (now dead,) and in whose stead John reigns. On our way back we passed his town and obtained the rice according to agreement. We passed Jim's and Swankie's towns, also Rev. Pitman's mission. Mr. Pitman was a native man who was sent to and educated in America. The mission is under the supervision of the Methodist church.

Reached Wherlebles at 3 p. m. At this place we expected to do our trading and return home the next day. But as the old man had but little oil and no rice beaten, after a night's rest on a mat, spread on the ground, we hastened on; passed Yablee's and reached Gazeon's about 10 a. m. All the towns we passed were small and without barricades. We passed some excellent land, I may say the land was all fine; there were fewer hills than on the road to Bopora. We saw very extensive bottoms of palm trees. We only tarried at Gazeon's about four hours, as I was very anxious to reach Carysburg that day. As it was so far from home I thought it best to buy rice, hence I left a boy at Gazeon's, and some trade in his hands for palm oil. In due time the boy and the oil reached Muhlenberg, accompanied by the head man's son and some natives. After dining on some fowl and rice, we started for Carysburg, ten miles distant.

I was entertained at Carysburg by my friend, Hon. John H. Paxton, (Liberian Senator.) Carysburg is regularly laid out, has broad streets, some fine houses, three or four churches and a

population of six or eight hundred. Its location is fine. It is distant fifteen miles from the river St. Paul. On the 6th we hastened from Carysburg early, and soon reached John Wilson's, which is near the the Carysburg road. We got some dinner and the promised rice and hastened on home.

The result of my tour to the country has been the procuring of about 110 gallons palm oil, bought at 50 cents per gallon, (trade,) 60 kroos rice, a number of fowls, and, best of all, four boys, one of them king Jno. Wilson's son. I have also established a friendly relationship between a number of head men and our mission. John was here the other day with twenty men, all carrying rice and oil. This tour was, and will be in the future, beneficial to the mission. It was more successful as far as the getting of children is concerned, than my tour to Bopora. There is not so much war on the East side of the river as on the West.

We have now at the mission twenty-six boys and fourteen girls, in all forty children. Five of our free boys and six girls are married; two girls were married to boys from Millsburg and Harrisburg, respectively; one boy to a girl of the former place; all these live on the reserved mission land—seven families in all—fourteen persons, hence I have under my care fifty-four men, women and children. Twenty-five of these are members of our church.

In April we had our quarterly communion, Rev. Prof. Blyden of the Liberia College preached for us on that Sabbath. Hon. B. V. R. James, our constant, true friend, was with us too. We had a pleasant season.

All things about the mission look encouraging. We are just now planting rice and cassada. I am anxiously looking for help from America. Who of our many dear young brethren will "come over and help us." If you have a pretty good constitution, and think the Lord calls you, come. Here is a wide field, ready for the sickle.

MUHLENBERG MISSION, MAY 10, 1865.

J. KISTLER.

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From the Spirit of Missions.

LETTER FROM REV. C. C. HOFFMAN.

On the twenty-fourth of December—Christmas eve—we had a very pleasant meeting of the native Christians at Hoffman Station, where we had a Christmas tree, bearing fruit for all the residents of the village, from the oldest, "Old Sallie Williams," to her last grandchild, William Newton Scott, about three months old. The native catechist, S. W. Seton, and myself made addresses, and we had a happy time.

During that week I performed the marriage ceremony for two of our former (Asylum) scholars: Catharine Johnson, who married the Hon. J. T. Gibson, the Superintendent of the County, and Rosa

Stotts, who married his brother, Henry Gibson, a preacher in the Methodist Church, both men of the first standing here.

On the twenty-eighth, we had a very nice Sunday-school Anniversary, at which the offering received was fifty-five dollars and fifty-two cents; total amount for the year, one hundred and seven dollars and forty-five cents.

Christmas, we had the church-bell rung early, and a service at St. Mark's at sunrise. We had a good attendance, and our children went to it, singing as they went. I held service among the natives at St. James'. Both churches were dressed with vines and palm branches and flowers.

The first week of January will be long remembered here, for the refreshing meetings for prayer which we had at St. Mark's Church, at a little after sunrise, every day of the week, except Sunday. We followed the call to prayer by the British branch of the Evangelical Alliance. Here we had from forty to sixty persons every morning. A salutary impression has been left. The Lord is a faithful God. Some are inquiring the way to Zion with their faces thitherward.

On the Epiphany we had the anniversary of our Missionary Society, a sermon from Mr. Burrows, and a report from the treasurer and rector. The treasurer reported sixty-six dollars and five cents collected during the year.

I propose, God willing, to make frequent visits to the interior, commencing next week, for Beulah and Bohlen. Beulah is the intermediate station thirty miles northeast from here, and half way to Bohlen. Mr. Minor is now there, superintending the erection of a native house; so, if we have not got as far as Bohlen, we have opened a new station on the way, a new radiating point for the light of life.

Our hospital needs a little help just now, as we are erecting an additional building, and have appointed a matron—Mrs. Cassell—at a small salary. Thus the good work is taking deeper root, and strengthening to bear good fruit for suffering humanity.

Our house for the blind has hardly risen above the corner-stone, but it will rise. We are about resuming the work, and will go on as help comes. As soon as it is completed, I shall call the two blind children from Rocktown and Fishtown, and give them a home there. The one from Fishtown, Charles Simeon, has learned to read nicely.

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From the New York Observer.

TRIBES OF EQUATORIAL AFRICA.

One thing which strikes a traveller who is at all familiar with the political geography of the more northerly parts of Africa, as peculiar to the coast south of the Comaroons mountains, is the great number of small tribes into which the inhabitants are divided, and the diversity of languages which they speak. Interior from the

Gold coast, and farther eastward, we find large nations, having a political organization more or less compact, as Ashanti, Dahomy, Yoruba; in each of these countries the population is numbered by hundreds of thousands or by millions. But south of the Comaroons mountains the tribes are small, with little if any political organization. In a distance of four degrees of latitude, including two north and two south of the Equator, there are as many as nine different tribes, speaking six languages, and none of these tribes have a population exceeding four or five thousand.

These languages, though they have points in common, have, at the same time, great diversity. So much diversity exists, that those speaking one language, do not understand any of the others until they learn it. Going toward the interior, we find the tribes and languages even more numerous than on the sea coast. In the four degrees of latitude mentioned above, there are five rivers of considerable magnitude emptying into the sea—the Nazareth, near Cape Lopez; the Gaboon, a little north of the Equator; the Munda and Muni, emptying into Corisco Bay; and the Bonita, a little north of Cape St. John. The first river has been but little explored, but there are known to be at least three tribes, speaking as many different languages, residing on its banks. The Gaboon, which has been explored nearly as far as navigable, has four tribes, two of them the same as found on the Nazareth. The Munda has four tribes. The Muni, which has been more fully explored than any of the other rivers, has eight tribes along its banks and scattered over the country which it drains. The Bonita, the least explored of all the rivers mentioned, is only certainly known to have two tribes. These rivers are all short; none of them perhaps rise at as great a distance as two hundred and fifty miles from the sea. The above enumeration will serve to show the great number of tribes into which the inhabitants here are divided, and the diversity of languages which they speak.

One great obstacle in the way of the speedy exploration of this country, is the diversity of languages and numerous tribes that exist. Jealousies and misunderstandings constantly arise, and petty wars are continually carried on, so that a traveller finds it difficult to pass from one tribe to another, and quite impracticable sometimes to take an interpreter from one tribe to another.

The most civilized tribes near the Equator are the Mpongwi in the Gaboon, and the Benga in Corisco Bay; the former have had missionaries among them for nearly twenty years, the latter for about eleven. The Gaboon Mission was established by the American Board in 1842. At that time the Mpongwi was one of the most powerful and influential tribes on the coast near the Equator, and the mission commenced operations among them with the most favorable prospects.

The Gaboon river is a magnificent body of water. For thirty miles from its mouth it is more like a bay or arm of the sea than a river. It averages for that distance at least ten miles in width, and

is navigable for vessels of the largest size. There is very little obstruction to vessels entering the mouth of the river, and the river itself forms one of the most capacious and best harbors on the west Coast of Africa. The branches of the river are numerous, and drain a considerable extent of country, though none of them rise far in the interior of the continent. There is a very large trade concentrated at the mouth of the river. With such advantages as it enjoys in connection with the harbor and facilities for trade, no wonder it should be coveted by European nations. But a year or two after the establishment of the mission by the American Board, the French Government, after picking a quarrel with the Mpongwi people, bombarded their towns, and took formal possession of the river and surrounding country. The poor natives were compelled to submit. The foreign influence of course soon greatly increased. The French ultimately made it the place of general rendezvous for their naval force on the Coast of Africa, which had formerly been at Goree. The trade of the river greatly increased; a torrent of rum was poured out among the people; and to the already abounding wickedness of the poor heathen, was superadded the more daring wickedness of civilized men.

The mission, surrounded with all these adverse influences, has pursued its onward course. From Sabbath to Sabbath, and frequently during the week, the Gospel has been faithfully preached, and iniquity rebuked; instruction has been diligently imparted in the common school and in the day school, and these labors have not been expended in vain. A number have from time to time been rescued from the abounding wickedness which prevails, and added to the Church. But the Mpongwi tribe is fast passing away. With their polygamy, and unrestrained licentiousness, and drunkenness, and debauchery, they are very rapidly diminishing in numbers. It is perhaps no exaggeration to say, that in the last twelve years the people of pure Mpongwi blood have diminished one-half. There have been large numbers of slaves brought in from surrounding tribes, and the increased trade and wealth of the natives have enabled them to procure wives in great numbers from other tribes, so that the population living within the bounds of the tribes has perhaps not greatly diminished; but twenty years more, unless some great change is wrought, will see the original Mpongwi tribe nearly extinct, and their places filled by another people. J. L. M.

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WEST AFRICAN WIT AND WISDOM.

Captain Burton, the celebrated traveller in Africa, has compiled and published a volume containing upward of two thousand specimens of the proverbs, etc., current among the inhabitants of West Africa, which show them to possess considerable capacity for wit, and bring to light many resemblances in the direction of their

thought between them and their more highly favored fellow-creatures of Europe. Noticing the contents of this work, the London *Athenæum* says :

Let us first glance at a few African proverbs that bear a close resemblance to English adages. The African's rendering of "The oak was once an acorn" is, "The great calabash-tree has had a seed for its mother." Instead of saying, "You must learn to walk before you learn to run," he says, "If you practice your 'prentice hand on a large jar you will break it." Our "Rolling stones gather no moss" he parallels with "Running about gives no scholars." The English proverb runs, "Silks and satins put out the kitchen fire;" the African, "He who wears too fine clothes shall go about in rags." "Little and little make mickle" he renders, "Lay on! lay on! makes a load." "Every little is a help" becomes in West Africa "A little is better than nothing."

Among many other familiar adages contained in the book of African proverbs we come upon the following: "When the cat dies the mice rejoice;" "Much soup is better than much broth;" "Before healing others, heal thyself;" "Before preceding one must reach;" "A shepherd strikes not his sheep;" "Time destroys all things;" "Knowledge is good;" "Before cooking one must have provisions;" (so thought Mrs. Glasse when she wrote, "First catch your hare;") "What goes in at one ear comes out at the other;" "Two eyes see better than one;" "A slave does not choose his master;" "What a foot traveller eats, tastes well;" "No man puts new cloth in an old garment;" "He who begs with importunity will get what he wants;" "An old story does not open the ear as a new one does;" "Ear, hear the other side of a question before you decide;" "Familiarity breeds contempt, distance secures respect;" "You try to knock your foot against that which will wound you." The theory of the English Constitution is that the king can do no harm, but the king's ministers much; the African says, "There is nowhere a wicked prince but there are wicked ambassadors." We laugh at "traveller's tales;" the African says frankly, "Who travels alone, tells lies." The advocates of household suffrage might take for their motto the Kanuri proverb: "He that has no home has no word in society." Some of the African proverbs relating to children are noteworthy: "What the child says, he has heard at home," is as true in London as it is among the Wolofs. "The child hates him who gives it all it wants" is the Wolof version of "The spoiled child hates his spoiler." There is pathos in the following Oji injunction: "If there is nothing in your hand do not shut it and let the children pick outside;" to which Captain Burton adds, in a note, "The closed hand would denote that it contains a present, and thus cause disappointment if found to be empty."

Some of the moral aphorisms contained in the volume show that the negro at least knows a certain portion of the whole duty of

man. "Not to know is bad, not to wish to know is worse," is sound doctrine. Respect for experience and age is declared thus: "Man should take as companion one older than himself." "Lies, however numerous, will be caught by truth, when it rises up;" "When the mouth stumbles it is worse than the foot," shows proper disdain for falsehood; but other proverbs express a corresponding tenderness for liars who do not tell more untruths than are absolutely necessary. Of such the following are examples: "To flatter one who separates us is good, but it is better to flatter one who strikes us:" "If a great man should wrong you, smile upon him." The poet Campbell would have approved the following statement: "Hope is the pillar of the world." A fine sense of honor makes itself felt in this reflection: "When your relation dies you do not die, but if he is disgraced you are disgraced." In each of the following sentences the moral is excellent: "He who injures (or despises) another, injures (or despises) himself;" "He that forgives gains the victory in the dispute;" "If God should compute our sins we should perish;" "He who does not love his neighbor acts maliciously."

The African's natural politeness appears in the direction: "One should not press a full man to eat," and in "I have forgotten thy name," is better than "I know thee not." The courage of despair is pointed at by "He who wishes to blow out his brains need not fear their being blown out by others." Here the negro's sociability speaks; "A bad person is better than an empty house;" and here is a note of that constitutional sadness which is the shadow of his mirthfulness; "Thought breaks the heart."

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THE ORDEAL IN OLD CALABAR.

Ordeals and divination in Calabar partake of the nature of idolatrous objects, inasmuch as their design is to scrutinize the future and discover the secrets of the heart; whereas God alone knoweth what shall be—He alone searches and tries the reins. The Calabar heathen conceives himself to be surrounded and victimized by a host of malignant powers, which are to be prevented or averted only by the aid of the diviner. Hence the diviner is his resource before every undertaking of any importance, and in all his troubles. Ere he starts on any journey he consults the diviner, to forewarn him of dangers in the way, and to forearm him against them, if they are not such as lead him to postpone the undertaking to a more convenient season. Before he dares to lift his axe to clear new ground for farming purposes, he must consult the diviner, to ascertain whether he be or not intruding on the domains of a demon; and if so, he asks what tree is the demon's special abode? what offerings suit its particular appetite? and on what day of the week shall labor on the grounds be abstained from in honor of the demon? If repeated ills have befallen him, he seeks the diviner to ascertain the cause and

remedy. If the cause be pronounced to be of God or of a demon, then what shall he offer to appease them? If the cause be of man, then who is it? and if that cannot be answered, what shall be done to bribe the malignant power his enemy employs against him? In cases of sickness, also, when their absurd remedial agents are found to produce no healing effect, recourse is had to the diviner. He may ascribe the sickness to the hand of God, or to the anger of an offended demon or idol; and in such cases means that may avert the consequences are at once prescribed. More frequently, however, witchcraft is discovered to be at the bottom of it, and the diviner, without necessarily having particular persons in view, throws out various criminating insinuations of the vaguest sort, which the invalid and his friends eagerly seize and revolve in their minds. These insinuations may be simply to the effect that the invalid suffers from the malice of some one with whom he has quarrelled, or from the covetousness of some one who longs to get possession of his property; and thus the minds of the sick man and his friends are sent in revengeful and never-failing search among relations and others, of persons on whom to fix the too-often fatal imputations. If the invalid be a man of power, proceedings are at once instituted against the suspected persons, who are required to clear themselves by means of the ordeal of the Calabar bean. Otherwise the unnamed suspected are warned by public proclamation and beat of Egbo drum to withdraw their malicious influence, and restore their victim to health on pain of condign punishment in the event of his death.

Of ordeals there are many kinds in use, some in themselves quite harmless, others again of a very barbarous description, though not fatal. These are employed in trials for minor offences. The chief ordeal is that of the Calabar bean, esteemed infallible in cases of witchcraft. It is the fruit of a large climbing plant. The bean is a deadly poison, a very small portion of a bean sufficing often to destroy life. When taken in large doses, however, it not unfrequently occasions nausea and vomiting, and so becomes its own antidote. When administered to persons under public trial for witchcraft, the quantity given varies a good deal, from a dozen beans upwards. As many as 200 beans have been administered to one person. It is given first in the entire state, and while the person is engaged devouring these, others are pounded to pulp, which he is afterwards compelled to receive mixed with large quantities of water. If he ejects the poison completely, he escapes; if not, he gradually subsides into an apparently comatose state, and dies. In such a case he is declared to have been certainly possessed of the wicked power, whether he had employed it in the instance ascribed to him or not.

The heathen of Old Calabar speak of the duality of human nature, the duality of soul and body. They speak of a pre-existent state of the soul with Abasi or God, and say that every human being comes into this world according to his own previous choice.

Whatever be a man's nation or position in life, or personal character, it is what he made choice of before coming into the world. The white man is such by his own previous selection, and so the black man, so the freeman and the slave, the rich man and the poor, the honest man and the thief. After death the soul is said to retire to the city of ghosts. On passing from the body it still lingers for a season about its old haunts, or else wanders lonely without the city of spirits, into which it may not enter until its obsequies in the fleshly world have been completed, when it is allowed admittance, and takes its place among its predecessors.

—*Rev. Mr. Cooper.*

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From the London Reporter.

SLAVE CENSUS IN CUBA.

The city article of the *Times* of the 9th September, comprises a paragraph upon the possible abolition of Slavery in Cuba, which, it asserts—upon what authority is not stated—is not regarded with discouragement by the leading merchants of Havana, who consider that neither the prospects of the colored population, nor the continued prosperity of the Island, would be likely to suffer by such a measure. The large majority—it goes on to say—look to the adoption of a plan of gradual emancipation, and the number of slaves is set down at 368,550 in 1862, and at 323,772 in 1846, the production of sugar having been, in the latter year, 17,729,589 arrobas, and in the former, 41,418,444 arrobas.* The object is to demonstrate, that while the slave population had increased less than 14 per cent. within this period, sugar production had augmented more than 130 per cent.; an increase mainly due to the rapid development of mechanical as compared with manual labor; and the deduction drawn is, that as immigration might supercede the slave-trade, and mechanical appliances replace manual labor, slavery would die out, or its abolition would be made easy.

We should rejoice to learn, upon evidence we might rely upon, that the planters of Cuba are seriously contemplating emancipation. We know many of them are not averse to it, and that compensation is expected, and enters materially into their calculation, indeed, is the basis of all the projects that are suggested. The delegates of the Cuban planters, now in Madrid, demand compensation as the primary condition of abolition; and it is not likely, after the example set by England, of granting an indemnity—an example followed by France and by Holland—that the Spanish Government will entertain any plan of emancipation without compensation as a basis. Under these circumstances, it is of importance to know what is the actual number of slaves in Cuba, and

* Equivalent respectively to cwts. 9,245,224, and 3,957,408; or tons, 462,261; and 197,870 respectively.

unfortunately the only party who possess the information systematically misrepresents it. We will proceed to the demonstration of this assertion, merely premising that we take no account of the slave-class *emancipado*, and that our figures are from Spanish official sources.

In 1821, the slaves were stated to number 265,000.

In 1841, we find them set down at 496,495.

In 1853, General Concha state their number to have been 322,529 in 1850.*

In 1860, when the last census was taken, the total is set down at 370,553.

With reference to the census of 1841, it is notorious that it represented only a few thousands below the half of the actual slave population, which would therefore have thus been nearer 900,000.† In estimating the probable and progressive increase of the slave class in Cuba, two elements of augmentation have to be kept in view; the first, that by natural increase, and the second, by importations from Africa. The former is asserted to be at the annual rate of two per cent., and is not likely to be over-stated: with regard to the second, we must depend upon official data. We will take the numbers of the official census in order.

In 1821, there were 262,000 slaves, which, at the rate of two per cent. natural increase, would give in 1860, in round numbers, 574,000, or 203,000 more than the returns.

In 1841—always adopting the official basis—there were 496,495 slaves, which, at the same annual rate of natural increase, would give in 1860, say 726,000, or 355,000 more than the returns.

In 1850, we are informed by the same authorities that the slave population had dwindled down to 322,529. At the same rate of increase we should have in 1860, say 393,000, or 23,000 more than set forth in the census.

In the foregoing calculation, no account whatever is taken of the augmentation resulting from the slave-trade. It is upon record that from 30,000 to 40,000 negroes from Africa have been introduced in one year into Cuba, and that the average importation for many years past—with one or two exceptions—have been from 15,000 to 20,000. As our purpose is to elicit truth, we prefer to understate the facts, and for the purpose of the moment we will suppose that since 1821 not more than 10,000 Bozals have been annually imported. In forty years this would give us 400,000 slaves. Against this number must be set the death-rate, which the late Mr. Commissary Judge Crawford puts down at 8 per cent. per annum. We will say 10 per cent. Due deduction made, we should have 360,000 to add to the above numbers, for the augmentation by importations,

* Memorias sobre el Estado Politico de la Isla de Cuba, por el teniente General D. Josê de la Concha.

† The Earl of Aberdeen to Mr. Bulwer, Despatch 31st December, 1843.

which would give respectively 834,000, or 1,186,000, or 753,000, according as we accept the basis of the slave-population for the years 1821, 1841, or 1860. Whichever we take, one thing seems quite clear, namely, that the official census returns exhibit irreconcilable discrepancies and are not to be depended upon.

We believe it is quite safe to compute the slave population of Cuba as now exceeding considerably one million souls, but the truth will probably not be disclosed until the Government shall have determined upon some definite plan of emancipation. It may then secure the co-operation of the planters, who, as they pay a capitation tax for their slaves, have obviously an interest in making false returns. This they can do with comparative impunity, protected as they are by the law which prevents the revenue agents from paying visits to estates for the purpose of fiscal verification, but more especially by the connivance of these officials themselves, who are notoriously open to a pecuniary persuasion which closes their eyes as effectually as it directs their pen. We have it upon the authority of the late Commissary Judge Crawford, that the ecclesiastical returns of the slave population, when the last census was taken, were double those published by the local Government; and when we take into account that, for the last twenty years, some 20,000 fresh negroes from Africa have been introduced annually—though we have set the number down at only one-half of this number—it must be obvious that we are within the truth in setting our estimate of the number of slaves in Cuba at considerably above a million.

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From the Philadelphia Public Ledger.

SOMETHING PRACTICAL.

While politicians all through the North are speculating and discussing as to what is to be the future position of the colored race in this country, we are happy to perceive an effort, or rather the revival of an effort, a few miles from this city, which promises much good to the neglected race by supplying them with educated instructors, and an educated evangelical ministry of their own color.

In the year 1854 the Legislature of this State chartered an institution, called the "Ashmun Institute," at Oxford, Chester Co., Penn. It was named after one of the early Governors of Liberia, and intended to be auxiliary to the work of the Colonization Society, by training colored men and youths of promise, and giving them a thorough education,—a collegiate and theological education also where they are preparing for the ministry. Some three or four have already become missionaries to Africa, twelve have become ministers among the colored people, while others have been advanced to positions of respectability in the counting-house, the navy, the army, and the press. Eleven of them are now teaching.

Now there is a great demand for proper instruction and instructors in the country for the immense body of blacks, and this Institution has taken a fresh and vigorous start. An endowment of

\$100,000 is being made up. Two highly respectable and able ministers, graduates of Princeton College and Theological Seminary, are about to enter upon Professorships. More than forty students have already been accepted.

Although it is probable that this Institution will continue its good work for Africa on an enlarged scale, yet it will become a normal and ministerial school on a large scale for the colored people of this country. The names of those connected with it as trustees, inspectors and friends, gives an ample guarantee that it will be a solidly useful Institution.

Instead of abstract theories as to the best methods of philanthropy to the colored people, efforts such as these, though they may not seem to be attempting to act on a very large scale at first, are yet laying the practical foundations for the elevation of the whole race. Intellectual and moral education make, as all men of thought feel and acknowledge, a difference in value of men to the State. Good training, which will raise men above the temptations to low vices, drunkenness, and theft, and licentious courses, would, as we can all see and feel, be a good blessing among the colored people of this city, and this can most easily be effected by just such an institution as that at Oxford, Chester County, for it not only educates the few who gather there, but the many who will be influenced and taught by them.

To start a movement among the colored people themselves of an elevating character, will be a blessing to this country, where there are four millions of them, and where the difficulty of knowing how to treat them wisely and justly is the greatest problem of the age. It will be a blessing to Africa, where a hundred millions are to be impressed by the Republic of Liberia, for coming ages. \$150 a year will pay the expenses of each student; \$50 of this being for tuition and \$100 for board. The tuition is remitted to those studying for the Ministry, and the liberal policy of various Boards of Education enables the Trustees to offer the benefit of the Institution, without charge, to a limited number of students. If the most promising and proficient colored youths were selected by persons of discrimination, and led to apply, we do not believe but that any necessary amount of means could be raised to aid their education.

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BRITISH WEST AFRICAN SETTLEMENTS.

THE GAMBIA.

The report of Col. Ord, sent lately by the British Government to examine and report on the condition of its West African settlements, contains much valuable information. It furnishes chiefly the following in regard to the Gambia:

The British possessions forming the settlement of the Gambia,

consist of the Island of St. Mary, on the left bank at the mouth of the river, obtained by purchase in 1806; on this is situated the town of Bathurst. The Island of M'Carthy, about 150 miles up the river, was also purchased about 1820. In 1826 a strip of land on the right bank of the river opposite to St. Mary's Island, and one mile in width, was ceded by the king of Barra; and in the year 1840, a small and elevated spot about seven miles to the south of Bathurst, called Cape St. Mary, was obtained by purchase from the king of Combo, and is known as British Combo.

The population of the proper British settlement here, as at Sierra Leone, consists chiefly of Recaptured Africans and their descendants. The native tribes in the neighborhood are the mingled Mandingoes and Jalofs. These are divided into two classes, Marabouts, or strict observers of the law of Mahomet, and Sonnikees, who are only nominal Moslems, and indeed are called Pagans by their adversaries.

Between these parties are animosities which bring them into constant collision, caused chiefly by the efforts of the Marabouts to compel the Sonnikees to accept Mahommedism. For two years past a fanatic of the name of Maba has been preaching a crusade against the unbelievers of his race, and after desolating a large tract of country on the right bank of the river, burning towns and carrying into captivity the inhabitants, he was finally checked by the influence of the British Government, and induced to retire into the interior.

The natives, not being British subjects, with the exception of the few residing permanently in the colony, are not liable to direct taxation. The export of slaves has been unknown in the Gambia for many years. In the wars, which are of constant occurrence, however, captives are always made slaves, and either retained to work for their masters or sold to other parts of the country. All labor is performed by domestic slaves, who are generally kindly treated.

This settlement was at first placed under the jurisdiction of Sierra Leone, but in 1843 it was erected into an independent colony, with a Governor, Executive, and Legislative Council for the administration of affairs, an arrangement which is still in force.

There is no protected territory, nor has the Government any

particular influence over any tribe or country in its neighborhood. British law is administered through the agency of a Supreme Court, a Court of Requests, and a Police Magistrate's Court.

The military force consists of three companies of black troops, two companies of which are stationed at Bathurst, and the remaining company is divided between the out-posts of M'Carthy's Island, Fort Bullen, and St. Mary's.

Ground nuts, hides, and wax form the principal articles of export. The ground nut trade which in 1845 was only £199, in 1858 had reached £108,000.

The revenue of the Government in 1863 was £10,125.

There is a public hospital at Bathurst in charge of a colonial surgeon, with the requisite staff of attendants. The establishment is maintained at a total cost of £1,200.

The ecclesiastical establishment consists of a colonial chaplain, who also officiates for the troops. There is a Roman Catholic church and a small conventual establishment in connection with it. The Wesleyans have a chapel at Bathurst and another at M'Carthy's Island. An allowance of £100 is made to the Wesleyan Mission, and the same to the Roman Catholic, in aid of general education, and a further grant of £30 for charitable purposes.

In 1860, the Wesleyan Missionary Society report at St. Mary's 602 members, with 115 on trial. At Bathurst the attendance on public worship was good. In the sabbath school over 100 adults attended. In the day schools there was a falling off in the attendance, many of the older boys having gone to trades. At Newtown the congregations were good.

At Cape St. Mary's there was no resident leader, but the little chapel was crowded when services were held. A day school had been commenced. Two young men formerly Mohammedans, were receiving christian instruction and desiring baptism.

M'Carthy's Island had been under the care of Mr. Wilson, a native of Sierra Leone. Many Jalofs attend service. The members here were 210. In the day school were 73 boys and 48 girls.

The Church Missionary Society has recently adopted Bathurst as one of its stations, and a church building is being erected there under its auspices.

OUR FALL EXPEDITION.

We have chartered the commodious vessel, the *Russell*, and will dispatch her from Baltimore, November 1, for Liberia. A goodly number of emigrants are expected to embark, about one hundred and fifty of whom are residents of Lynchburg, Virginia, of the class known as "Freedmen." They are mostly mechanics, and we have no doubt will give a "good report of the land," and be the means of inducing many others to follow.

Our friends will perceive the necessity under which we are for an increase of the means of sending out and settling emigrants in a new country.

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WHAT SHALL BE DONE WITH THE NEGRO?

Is a question often put in a strain of credulity, as though it was one of difficult solution. But we think the answer is very easy and apparent to all unprejudiced minds.

Give him encouragement: encourage him in every way, and inculcate habits of industry, temperance, and sobriety. Let him know that there is no insuperable bar to his rising from a state of poverty and ignorance to that of respectability, wealth, and honor. Tell him that an independent nation on the coast of Africa is governed by men of color, exclusively; that President WARNER, of the Liberian Republic, in early life, shared like disabilities. Let him understand that the color of the skin is not an insurmountable obstacle in the way to eminence in the useful and higher walks of life, and that true merit will not go unrewarded.

Claremont (N. H.) Eagle.

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~~PROPOSED AMENDMENTS TO THE CONSTITUTION.~~

At the Annual Meeting of the New Hampshire Colonization Society, held at Concord, June 15, 1865, it was

"Resolved, That this Society respectfully proposes that Amendments to the Constitution of the American Colonization Society be made to the following effect:—

First. That Article 5 be so amended as to give more permanency to the Board of Directors.

Second. That Article 6th be so amended as to make the Executive Committee members *ex-officio* of the Board without limitations as to voting.

Third. That Article 7 be so amended as to change the number of members requisite to form a quorum at the meetings of the Board of Directors, and modify the condition of transacting business.

Resolved, That our Secretary be directed to communicate the foregoing propositions to the Corresponding Secretary of the American Colonization Society, agreeably to Article 9 for amendments to the Constitution; and that our Delegates be requested to lay the same before the Directors at their next annual session. A true copy: S. G. LANE, *Secretary.*"

We are officially notified that the Maine Colonization Society, at its Annual Meeting at Portland, July 22, 1865, took action looking to changes in the Constitution of the American Colonization Society, similar to those involved in the foregoing propositions of the New Hampshire Society.

—o—o—o—

AFRICAN MISSIONARY INTELLIGENCE.

Africa is a most needy and promising missionary field. Its doors are wide open, so that the heralds of the Cross may go everywhere and find an abundant and easy entrance; and, aside from the influence of the climate upon whites, no heathen country presents so few obstacles to the introduction of the Gospel. The subjoined news from the missions to that continent possess interest:

SIERRA LEONE.—The following is from the journal of an African clergyman. Regent, the station to which he refers, is one that has been greatly prospered. "About thirty years ago, a very successful missionary named Johnson labored there. A thousand black faces, and not one white one, may often be seen in the church at Regent, and fervent responses and hearty singing show that those that worship there are in earnest when engaged in the prayers and praises of the sanctuary. During the past six months I have been engaged in repairing the church. The work was commenced in May of last year, and the church was completely covered in before the end of June. It was a matter of universal joy when the last hammer was struck on the roof, and when a few merry bells announced to the inhabitants of Regent that their church was slated. The people have come forward nobly to assist in this great work. Nearly £100 have been collected in classes and by general subscriptions, varying from 3*d.* to 1*l.* 5*s.* They carried all the material from Freetown, a distance of seven miles, thereby reducing the builder's estimate by 30*l.* or \$150. Old men and women—many of whom are Johnson's converts—joined with school children, and fetched up in a fortnight 8,000 Countess's slates and 6,000 feet of boards, singing away all along the road. The debt of the roof is 58*l.* excluding the internal repairs. We have commenced painting."

LIBERIA EPISCOPAL MISSION.—In a sermon preached by Bishop Payne, in St. Mark's Church, Cape Palmas, on the first Sunday of the present year, the subjoined statement was made: "The Episcopal Mission to Africa can report seven permanent church buildings, one Hospital, Orphan Asylum. High School, and seven Mission Houses, erected at an expense exceeding one

hundred thousand dollars. It has ordained four Liberian ministers for four Liberian churches, and expected soon to ordain a fifth, besides one native minister. There are three Liberian, one foreign, and two native candidates for orders. Including the Bishop, there are six foreign ministers. There are twenty-one mission stations. These stations are in the four counties of Liberia, along two hundred and fifty mile of coast, and extend eighty miles interior; operating in seven native tribes, with an aggregate population of one hundred and fifty thousand people. Baptisms during the past year, seventy-eight; forty-nine being adults. Communicants, Liberian, one hundred and sixty-eight; natives, one hundred and forty-eight; total, three hundred and sixteen. Boarding scholars, one hundred and thirty-two; day scholars, Liberian and natives, seven hundred and sixty. Contributions, (imperfectly reported,) seven hundred and eighty-three dollars and three cents. Such are the statistics for the past year, but as the mission has been in operation twenty-eight years, nearly the average term of a generation, the number of communicants gathered in the Church during these years, must reach six hundred."

NANNA KROO.—Rev. J. K. Wilcox (colored) writes: "Could you not try to give us a Catechist for Nanna Kroo? It is too bad for the little church there to be deserted. Mr. Morme, who built it, now removes to Sierra Leone, and there will be no one in that whole region to keep alive the spark of life which he has kindled. . . . Mr. Jansen (German merchant) now breaks up his factory (trading-house) there. It would do well for a mission-house. I would be willing to spend half my time there." What an interesting door of usefulness!

THE NIGER.—The steamship Thomas Bazley left Lagos, July 26, freighted with such goods as are most in demand up the Niger, and fruit trees and other plants, which will be placed under proper care, and will hereafter prove beneficial to civilized people, the number of whom, in that promising region, is being greatly augmented. There were a number of Lagos people, traders chiefly, connected by birth or descent with the natives of Nufe and other tribes higher up the river, as passengers. Bishop Crowther, with missionaries, preachers, teachers, and mechanics, were also passengers:—Rev. A. G. Cromber, with Mrs. Cromber and family, for Idda station; Rev. T. C. Johns, with Mrs. Johns and family, for Lakoja station; Mr. Paul, schoolmaster, for Gbebe station; Mr. Cole, schoolmaster, for Onitsha station; Mr. and Mrs. Dewring and family, a Scripture reader, for the Nun station; Mr. Romaine, a master carpenter; two sawyers; Mrs. J. L. Thompson, (the Bishop's daughter,) her child and servant, to join her husband at the Nun; Ralph Taylor, a lad returning to his father, the Rev. J. C. Taylor, at Onitsha.

CORISCO.—Rev. George Paull was attacked by the African fever at the new station of Bonita, was brought down to Corisco, and, after a fortnight, departed this life in the house of the Rev. J. L. Mackey. Mr. Mackey wrote

under date of May 18, as follows: "Our mission sustains a severe blow in the loss of Bro. Paull. He had entered upon his work with zeal, and for his kind and lovely disposition, and his faithfulness in the discharge of his duties, he had gained the highest regard of every member of the mission. Few men, in the same length of time, have gained a greater influence among a heathen people than he did in his short period of labor at Bonita."

THE GABOON.—Three of the five church members who have died the past year, were pillars in the church. A sixth was excommunicated, and there were six additions. There are now forty-seven in the church, who are thought by our brethren to be elevated in principle and morals as much above the surrounding heathen, as are church members in the United States above the communities in which they dwell. There is a succession of inquirers and candidates for church fellowship, who give more or less ground to hope that they are taught of God.

THE ZULUS.—The last year has been one of encouragement in the mission of the American Board to the Zulus. Increased congregations, greater friendliness on the part of the people; a growing interest in education, and generous contributions by English colonists; general good conduct of the native Christians, and liberal home missionary effort; and at some of the stations, very considerable religious interest, with an aggregate number of hopeful conversions, and of additions to the churches, greater than in any previous year. At Mr. Grout's station, he states, "nearly fifty persons have expressed interest in religion since last January, and we have good hope of a large part of them."

BERLIN MISSIONARY SOCIETY.—The following table will show the present condition of the foreign operations of this Society:

STATIONS.	Commencement.	Congregations.	Communicants.
Cape Colony—Amallenstein.....	1856	519	251
Lady-Smith.....	1857	42	19
Anhalt-Schmidt.....	1860	90	70
British Kaffraria—Bethel.....	1837	108	53
Wartburg.....	1855	65	35
Petersberg.....	1855	56	32
Emiseni.....	1864	.....	.....
Orange Free State—Bethany.....	1834	210	110
Paardekull.....	1860	.....	.....
Pniel.....	1847	65	31
Natal Colony—Emmaus.....	1847	30	10
Christianenburg.....	1854	130	75
Stendal.....	1860	.....	.....
Emangweni.....	1863	.....	.....
Wartburg.....	.....	.....	.....
South African Republic—Gerlachshoop...	1860	20	12
Bassoutoland—Khalatloku.....	1861	60	42
Phat-mesane.....	1863	13	9
Charatau.....	1864	70	40
Total.....	.....	1476	789

ITEMS OF INTELLIGENCE.

ANOTHER DISCOVERY UP THE NILE.—After the discovery by Capt. Speke of lake Victoria, the first great and lofty reservoir of the Nile, he was confident, from the description of the natives, that there was another large lake that had not been explored, and urged his friend Baker to search for it. His expedition was successful in discovering, in February, in N. lat. 1 deg. 14 min., at the height of 2,070 feet above the sea, the second great source of the Nile, a lake 260 miles in length, which he called the Albert Nyanza. The waters of lake Victoria, which is at the height of 3,740 feet, flow into it, the connection between the two lakes, by which the Nile is fed, being similar to that between the North American lakes and the issue of their waters into the St. Lawrence.

ASSIMILATING THE SLAVE TRADE TO PIRACY.—“Reuter's Express” takes from the “Europe” of the 17th September ultimo, a statement to the effect that Earl Russell has addressed to the diplomatic agents of the British Government accredited to various maritime powers a circular note, whose object is to give a certain amount of uniformity to laws punishing the slave-trade. Earl Russell commences by calling to mind that, notwithstanding the reprobation attaching to the slave-trade in negroes, that horrible traffic has not ceased to exist and to be the source of scandalous fortunes. Her Majesty's Government, actuated by the horror to which so odious a commerce has given rise throughout the world, has arrived at the conclusion that nothing would be more efficacious for its repression than to visit those guilty of it with punishment proportioned to the gravity of the evil. He, consequently, lays down the two following propositions: 1, That a declaration, signed by the various powers, should assimilate the slave-trade to piracy. 2, That the Governments which should adhere to that declaration should propose to their Legislatures to apply the penalties issued against piracy to all such of their subjects as should be convicted of having transported human beings across the seas for objects of traffic, and to be employed as slaves, no matter in what countries or colonies of the world.

SUCCESS OF AFRICAN MISSIONS.—There have recently been exciting discussions in the Anthropological Society in London, in regard to the missions in West Africa: Mr. Winwood Read, Capt. Burton, and other travellers in Africa, pronouncing their efforts to be complete failures, while several missionaries vindicated them. Dr. Livingstone, the distinguished missionary, than whom there is no more competent witness, in his address at the Anniversary of the London Missionary Society, said that he never thought the assertions made at that Society worth answering. “In my opinion,” said he, “the missionaries on the West coast, and likewise in South Africa, seeing how often they are cut off by disease, and how bravely they hold on to their work, only want an air of antiquity thrown over them to decide that they are quite equal to the saints and martyrs of old. The converts I have seen

I think to be an honor to Christianity. When the majority of them are compared with the heathen around them—and it is not fair to compare them with ourselves at home—I think every honest, intelligent witness will admit that the missions of the Christian churches in that country have been a great success."

COLORED CHURCHES IN VIRGINIA.—We have received the Minutes of the meeting of the Colored Shiloh Baptist Association of Virginia. It was formed in Richmond, August 11, and contains seven churches, with nine ministers and 9,674 members. Is there another Association in the world in which the average number of members in the churches is 1382? Three of these churches are in Richmond and three in Petersburg. The population of Richmond in 1860 was 37,910; the members of the colored Baptist churches are 5,774, or more than 15 per cent. The population of Petersburg in 1860 was 13,266; the members of the colored Baptist churches are 3,200, or more than 17½ per cent. Is there another city in the world in which the same ratio holds?—*National Baptist.*

CAPABILITIES OF THE KAFFIRS.—The Kaffirs easily learn the mechanical arts; they read and write after a short period of tuition; they have keen powers of imitation and a natural turn for inquiry and observation. A good government and judicious training alone seem necessary to make good workmen of them.

Receipts of the American Colonization Society,

From the 20th of September, to the 20th of October, 1865.

VERMONT.		
By Rev. F. Butler, (\$18.)		C. Noyes, Mrs. A. G. Noyes,
Whiting—Friends, \$5.50. B.		J. & S. Lyman, Mrs. Mary
L. Rowe, \$2.50.....	8 00	L. Dutton, Mrs. M. A. Tal-
Windsor—Friend	10 00	cott, R. Champlain, J. C.
	18 00	Williams, Mrs. A. H. Cham-
		plain, Mrs. A. W. Hewitt,
		Dea. N. C. Sexton, Mrs.
		Nancy Stark, Dea. A. Loom-
		is, C. L. Loomis, C. G. Geer,
		ea. \$1. Others, \$3.50.....
		73 50
		Stufford—E. Fairman, S. New-
		ton, Wm. Smith, each \$5.
		G. M. Ives, \$3. H. Fuller
		& wife, \$2.50. J. H. Bol-
		ton, Julius Converse, ea. \$2.
		Misses Petten, A. McKin-
		ney, D. E. Whiton, S. Wood-
		worth, Dr. Wm. N. Clark,
		H. Converse, Dea. S. Smith,
		T. Foskit, S. N. Chandler,
		R. Patten, B. W. Patten, O.
		Converse, W. W. Ellis, ea.
		\$1. Cash, \$1.50.....
		39 00
		Southington—F. D. Whittlecy,
		\$5. Mrs. Jane S. Bull, \$3.

Dr. F. A. Hart, E. W. Twichell, ea. \$1..... 10 00
Mt. Carmel—Cash, \$5.75. J. Ives, \$3. T. Lamson, \$2. J. A. Grannis, \$1.10. C. A. Burleigh, Mrs. H. G. Dickerman, Miss J. G. Dickerman, Geo. Buckworth, A Friend, ea. \$1. Others, \$2.25 19 10
Bridgeport—Mrs. A. Bishop, 5 00
Waterbury—Dr. James Brown, 5 00
Birmingham—T. Burlock, \$10. R. N. Bassett, L. De Forest, ea. \$5. Dea. David Bassett, \$4. H. Somers, \$3. Mrs. Emma A. Clapham, Thomas Clapham, ea. \$2.50. J. Arnold, T. G. Birdseye, Capt. R. May, W. Hotchkiss, J. J. Browne, each \$1. A Friend, 50 cents 37 50
Plymouth—Wm. E. McKee, \$25. Mrs. Seth Thomas, \$10. Mrs. Mary W. Lewis, Mrs. Semantha Terry, A. C. Shelton, G. Langdon, ea. \$5. Dr. F. J. Whittemore, Dr. W. Woodruff, ea. \$3. N. T. Baldwin, \$2. Cash, 50 cents..... 63 50
Litchfield—A Friend, \$20. Dr. H. W. Buel, E. W. Niel, ea. \$3. Rev. George Richards, J. P. Brace, H. R. Coit, G. W. Thompson, G. N. Woodruff, each \$2. Miss A. P. Thompson, Miss S. E. Thompson, ea. \$2.50. D. T. McNeil, R. Marsh, Mrs. H. B. Benton, Misses C. & C. Parmelee, ea. \$1..... 45 00

\$767 60

NEW YORK.

By Rev. F. Butler, (\$12.)
Keeseville—Cong. Ch. & Society 12 00

NEW JERSEY.

By Rev. Dr. Orcutt, (\$173.15.)
Plainfield—Collection in 1st Pres. Church, \$28.20. Rev. B. Cory, \$5—\$33.20, to constitute the pastor, Rev. Benjamin Cory, a L. M. Collection in M. E. Church, \$17.50. Other collections: Rev. Wm. Scribner, Sam'l Crowell, B. M. Field, Hen-

ry Smith, ea. \$5. J. Vandeverter, \$3. W. S. Cook, E. Dean Dow, ea. \$2. Z. Webster, Geo. E. Hoadley, A. H. Wheeler, Robt. Anderson, ea. \$1..... 81 70
Mount Holly—Charles Bisham, \$10. Miss J. S. Wase, \$2..... 12 00
Pemberton—A. S. Morris, J. H. Gaskill, ea. \$5. Dr. J. P. Coleman, \$2. S. D. Hendrickson, \$1. Others, \$13.25 26 25
Medford—Collection in M. E. Church..... 4 89
Vincetown—Collection in M. E. Church..... 2 31
Bridgeton—Judge Elmer, \$20. S. E. McGear, \$1..... 21 00
Trenton—2d Baptist Church—D. P. Forst, \$5. J. A. Jameson, J. E. Darrah, ea. \$2. J. McDougall, T. C. Hill, Mrs. Dr. Wilkinson, F. F. Bainbridge, Mrs. M. J. Ely, H. T. Webber, ea. \$1—\$15, in part to constitute their pastor, Rev. T. S. Griffith, a L. M. 3d Pres. Church, \$10..... 25 00

173 15

PENNSYLVANIA.

By Rev. B. O. Plimpton, (\$100.)
Erie—O. Noble..... 10 00
Hydestown—Charles Hyde, Orin Davenport, E. B. Grandin, ea. \$10. William Hyde, \$5 35 00
Titusville—N. R. Bates..... 10 00
Townville—Meth. E. Ch..... 20 00
 Miscellaneous collections..... 35 00

100 00

DISTRICT OF COLUMBIA.

Washington—Miscellaneous... 635 23

FOR REPOSITORY.

PENNSYLVANIA—*Harrisburg*—Brainerd Ray, to Oct 1, '66, 1 00
 INDIANA—*Waveland*—Rev. W. Y. Allen, to Jan. 1, 1866, 2 00

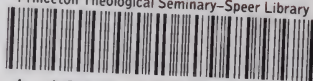
Repository 3 00
 Donations 600 75
 Legacy 470 00
 Miscellaneous..... 635 23

Total.....\$1708 98

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African Repository

Princeton Theological Seminary-Speer Library



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